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The incident of the finding of Mrs. Hume's brooch, so universally known and so often commented upon, occurred that same evening at Mr. A. O. Hume's house. I shall tell the story exactly as it happened... A party of eleven of us were dining at Mr. Hume's. Of course, occultism and philosophy were the topics of conversation. Psychometry was also broached, and Mrs. Gordon, obtaining H. P. B.'s consent to try an experiment, went to her room and fetched a letter in a plain envelope which she gave H. P. B. to psychometrize. The latter held it to her forehead a moment and began to laugh. "This is queer," she said. "I see just the top of somebody's head with hair standing up like spikes all over it. I can't see the face. Ah! now it begins to rise slowly. Why, it is Dr. Thibaut, of course!"



And so it was; the letter was from him to Mrs. Gordon. The incident gave everybody the highest satisfaction, and—as usually happens in this phenomena-hunting business—more wonders were called for; would not Madame B. cause something to be brought from a distance? She looked calmly around the table and said: "Well, who wants something?" Mrs. Hume at once spoke up: "I do," she said. "What?" asked H. P. B. "If I could really get it, I should like to have an old family jewel that I have not seen for a long time; a brooch set round with pearls." "Have you the image of it clear in your mind?" Yes, perfectly clear; it has just come to me like a flash." H. P. B. looked fixedly at Mrs. H. for a while, seemed to be communing with herself, looked up and said: "It will not be brought into this house but into the garden—I am told by a Brother."



After a pause, she asked Mr. Hume if he had in his garden a flower-bed shaped like a star. Yes, Mr. Hume said, there were several. H. P. B. stood up and pointed in a certain direction. "I mean there," she said. Yes, there was one at that side. "Then, come with me yourself and find it, as I have seen it drop like a point of light, in such a bed." There upon the company rose, put on their wraps, and gathered in the drawing-room for the expedition. Before we started I put it to the company to recall all the incidents, and say whether they lent themselves to any theory of complicity, or leading up with conversation, or mental suggestion exercised by H. P. B. "For," said I, "if a shadow of doubt hangs over the occurrence, it will be useless for us to go any further." Those present looked questioningly at each other and with one accord agreed that everything had been fair and stamped with good faith. We went searching the garden with lanterns, for it was a dark night and nothing could be seen. We went by twos and threes here and there, H. P. B. with Mr. Hume, Mrs. Sinnett with Captain M., etc. The large bed shaped like a star was found and Mrs. Sinnett and Captain M. were the lucky finders of a small white paper package with something hard within. They found it by pulling up a tangled network of nasturtium and other vines that made a perfect mat of verdure. H. P. B. and Mr. Hume were at some distance and I also, until the finders called out to come and see what they had found. Mrs. Sinnett handed it to Mr. Hume, who opened it in the house, and inside was the missing brooch that had been asked for. At the suggestion of somebody—not of H. P. B. or myself—a protocol was drawn up by Mr. Hume and Mr. Sinnett, read to the company and signed by all. Now this is the plain, unvarnished story without concealment or exaggeration. ODL:237-40

The stage described in Stanza II. is, to a western mind, so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain. SD1:21

STANZA II.

1. Where were the builders, the luminous sons of *Manvantaric* dawn? In the unknown darkness in their *Ah-hi Paranishpanna*. The producers of form from no-form—the root of the world—the *Devamatri* and *Svâbhâvat*, rested in the bliss of non-being.
2. Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.
3. The hour had not yet struck; the ray had not yet flashed into the Germ; the *Matripadma* had not yet swollen.
4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of *Maya*.
5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, *Svâbhâvat*; and *Svâbhâvat* was in darkness.
6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . . SD1:28

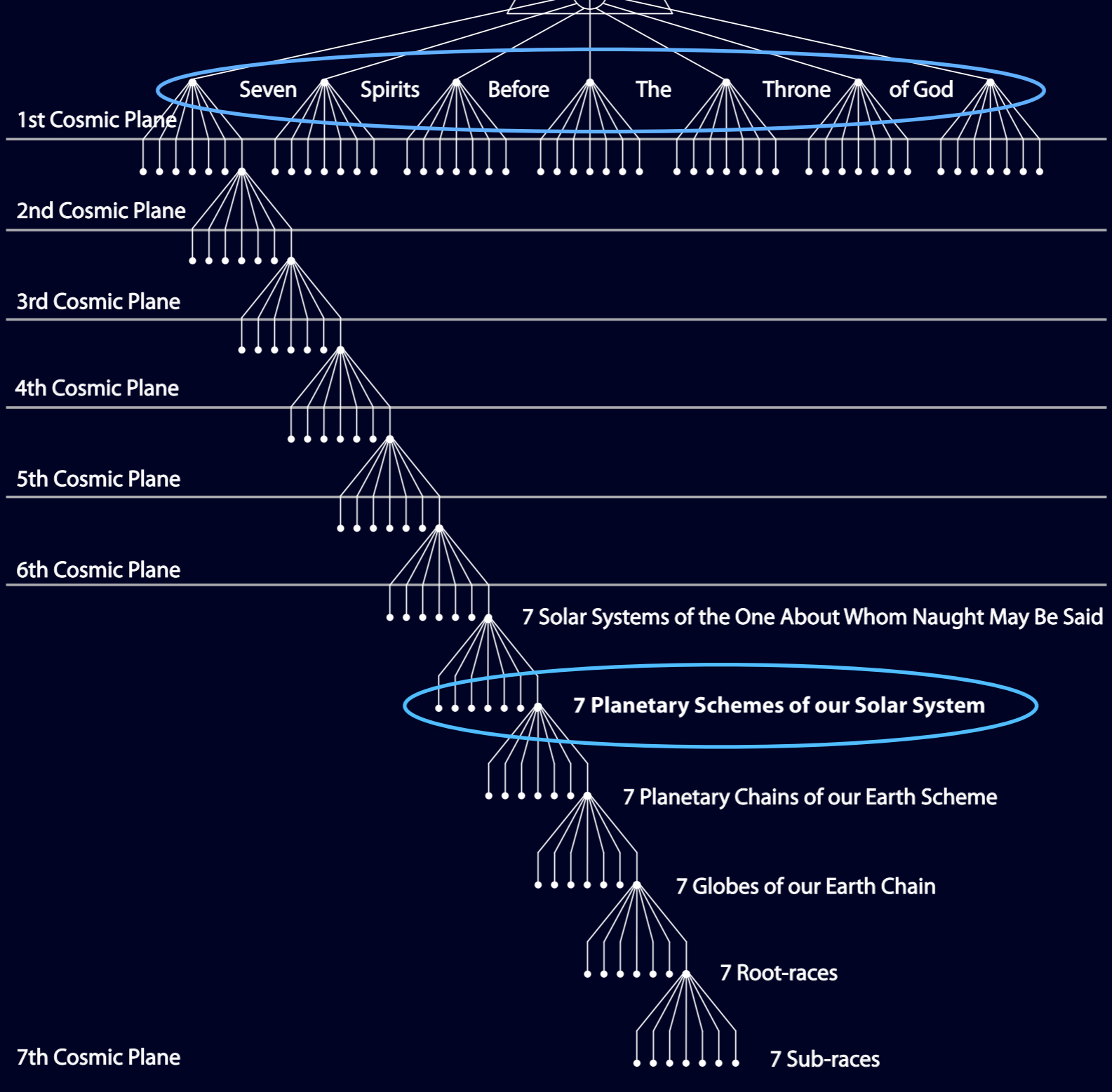
1. Where were the builders, the luminous sons of manvantaric dawn (a)? In the unknown darkness in their *Ah-hi (Chohanic, Dhyani-Buddhic) Paranishpanna*, the producers of form (*rupa*) from no-form (*arupa*), the root of the world—the *Devamatri** and *Svâbhâvat*, rested in the bliss of non-being (b).

(a) The “Builders,” the “Sons of Manvantaric Dawn,” are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the “Watchers” of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also. The opening sentence of Stanza I, when mentioning “Seven Eternities,” is made to apply both to the *Maha-Kalpa* or “the (great) Age of Brahmâ,” as well as to the Solar pralaya and subsequent resurrection of our Planetary System on a higher plane. There are many kinds of pralaya (dissolution of a thing visible), as will be shown elsewhere.

* “Mother of the Gods,” *Aditi*, or Cosmic Space. In the *Zohar*, she is called *Sephira* the Mother of the *Sephiroth*, and *Shekinah* in her primordial form, in abscondito. SD1:53

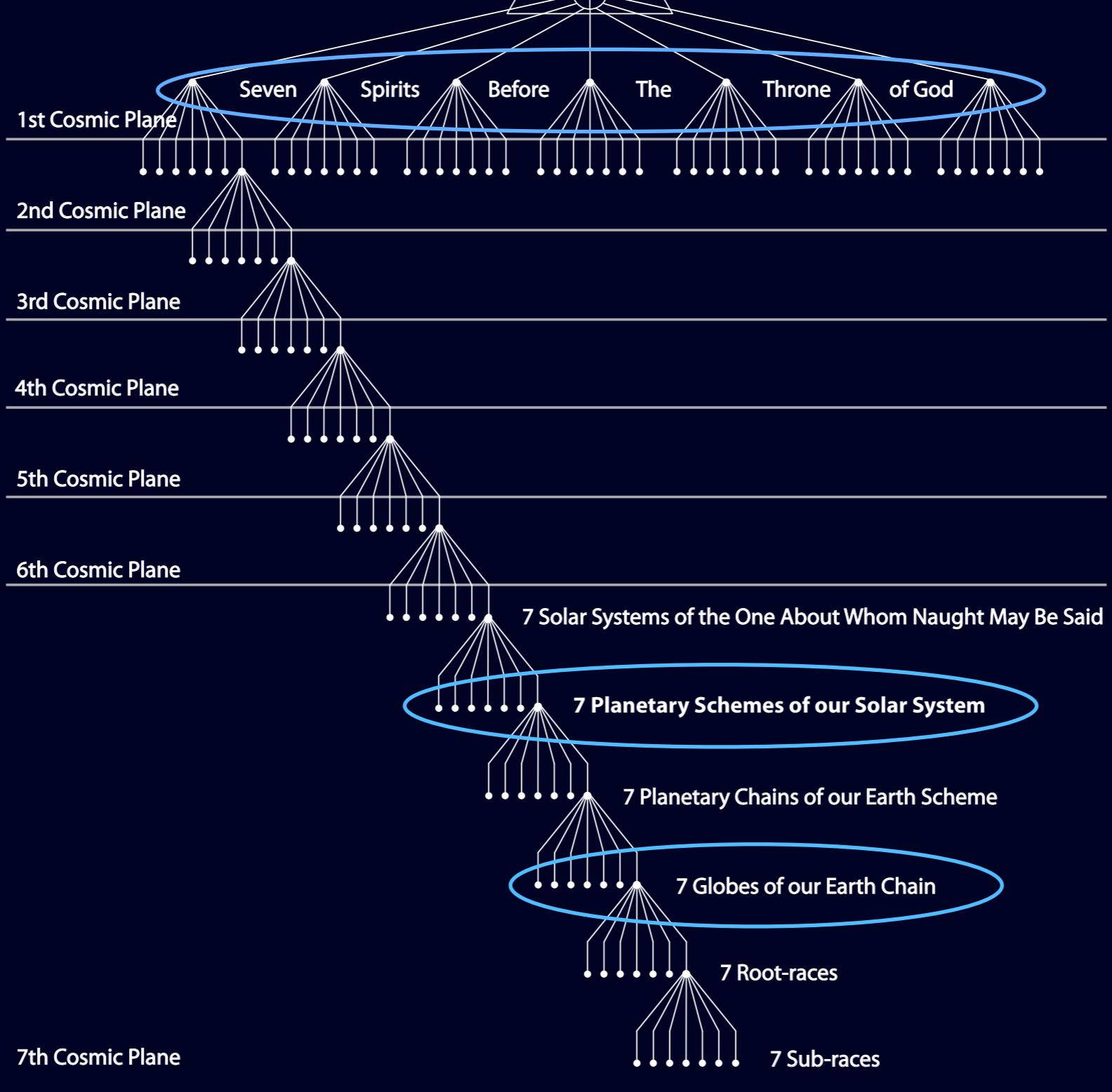
Parabrahm

1st Logos
2nd Logos
3rd Logos



Parabrahm

1st Logos
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(b) *Paranishpanna*, remember, is the *summum bonum*, the Absolute, hence the same as *Paranirvana*. Besides being the final state it is that condition of subjectivity which has no relation to anything but the one absolute truth (*Para-mârthasatya*) on its plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is absolute Being. Sooner or later, all that now seemingly exists, will be in reality and actually in the state of *Paranishpanna*. But there is a great difference between conscious and unconscious “being.” The condition of *Paranishpanna*, without *Paramârtha*, the Self-analysing consciousness (*Svasamvedana*), is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only “with a mind clear and un-darkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),” that one gets rid of personal existence, merging into, becoming one with, the Absolute,* and continuing in full possession of *Paramârtha*.

* Hence Non-being is “Absolute Being,” in esoteric philosophy. In the tenets of the latter even *Adi-Budha* (first or primeval wisdom) is, while manifested, in one sense an illusion, *Maya*, since all the gods, including *Brahmâ*, have to die at the end of the “Age of Brahmâ”; the abstraction called *Parabrahm* alone—whether we call it *Ensoph*, or Herbert Spencer’s Unknowable—being the One Absolute” Reality. The One secondless Existence is *adwaita*, “Without a Second,” and all the rest is *Maya*, teaches the *Adwaita* philosophy. SD1:53-4

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2. Where was silence? Where were the ears to sense it? No! There was neither silence, nor sound (a). Naught save ceaseless, eternal breath (Motion) which knows itself not (b).

(a) The idea that things can cease to exist and still be, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise that what is in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is “more real being” than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the “Nights of Brahmâ” —to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence. SD1:54

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(b) The “Breath” of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or element-containing Vehicle, is Space, dimensionless in every sense; co-existent with which are — endless duration, primordial (hence indestructible) matter, and motion — absolute “perpetual motion” which is the “breath” of the “One” Element. This breath, as seen, can never cease, not even during the *Pralayic* eternities. (See “Chaos, Theos, Kosmos,” in Part II.)

But the “Breath of the One Existence” does not, all the same, apply to the One Causeless Cause or the “All Be-ness” (in contradistinction to All-Being, which is *Brahmâ*, or the Universe). *Brahmâ* (or *Hari*) the four-faced god who, after lifting the Earth out of the waters, “accomplished the Creation,” is held to be only the instrumental, and not, as clearly implied, the ideal Cause. No Orientalist, so far, seems to have thoroughly comprehended the real sense of the verses in the Purâna, that treat of “creation.”

Therein *Brahmâ* is the cause of the potencies that are to be generated subsequently for the work of “creation.” When a translator says, “And from him proceed the potencies to be created, after they had become the real cause”: “and from it proceed the potencies that will create as they become the real cause” (on the material plane) would perhaps be more correct? Save that one (causeless) ideal cause there is no other to which the universe can be referred.

“Worthiest of ascetics! through its potency — i.e., through the potency of that cause — every created thing comes by its inherent or proper nature.” If, in the *Vedanta* and *Nyaya*, *nimitta* is the efficient cause, as contrasted with *upadâna*, the material cause, (and in the *Sankhya*, *pradhâna* implies the functions of both); in the Esoteric philosophy, which reconciles all these systems, and the nearest exponent of which is the *Vedanta* as expounded by the *Advaita Vedantists*, none but the *upadâna* can be speculated upon; that which is in the minds of the *Vaishnavas* (the *Vasishta-dvaita*) as the ideal in contradistinction to the real — or *Parabrahm* and *Isvara* — can find no room in published speculations, since that ideal even is a misnomer, when applied to that of which no human reason, even that of an adept, can conceive. SD1:55-6



“The One Eternal Element, or element-containing Vehicle, is Space, dimensionless in every sense; co-existent with which are—endless duration, primordial (hence indestructible) matter, and motion—absolute “perpetual motion” which is the “breath” of the “One” Element. This breath, as seen, can never cease, not even during the Pralayic eternities.” SD1:55

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Vedanta: “The end or completion of the *Veda*; the final, most perfect exposition of the *Vedic* tenets.”

Nyaya: “The first of the six *Darsanas* or Hindu schools of philosophy. This school has been called the Analytic or Logical School”

Sankhya: “The third of the six *Darsanas* or Hindu schools of philosophy, founded by Kapila. *Sankhya* divides the universe, and consequently man, into 25 *tattvas* (elementary principles)”

Advaita Vedantists: “Those who believe in a non-dualistic form of *Vedanta* expounded by *Sankaracharya* who taught the oneness of *Brahman* or the *Paramatman* of the universe with the human spirit-soul, or *jivatman*.

Vaishnavas: “Followers of any sect recognizing and worshiping *Vishnu* as the sectarian supreme divinity.”

Vasishta-dvaita: “The chief doctrine of this school is duality, standing in opposition to the teachings of *Sankaracharya*, whose system is known as the *Advaita* (non-duality). The *Dvaita Vedantists* assert that there are two principles in the universe: the supreme Being, and the innumerable multitudes of other beings among which are mankind.

* * *

Nimitta: “the spiritual or efficient cause as contrasted with *upadana*, the physical, material, or instrumental operative cause. *Brahma* is shown to be the *nimitta* of manvantaric manifestation.”

Upadana: In *Vedantic* philosophy, a cause, motive, or material cause of any kind.

Pradhana: Undifferentiated cosmic substance; that which is the root of *prakriti* (nature visible and invisible). OTG

“In the *Vedanta* and *Nyaya*, *nimitta* is the efficient cause, as contrasted with *upadána*, the material cause, (and in the *Sankhya*, *pradhána* implies the functions of both); in the Esoteric philosophy, which reconciles all these systems, and the nearest exponent of which is the *Vedanta* as expounded by the *Advaita Vedantists*, none but the *upadána* can be speculated upon; that which is in the minds of the *Vaishnavas* (the *Vasishta-dvaita*) as the ideal in contradistinction to the real—or *Parabrahm* and *Isvara*—can find no room in published speculations, since even that ideal is a misnomer, when applied to that of which no human reason, even that of an adept, can conceive.” SD1:55-6

In the *Vedanta* and *Nyaya* (the analytic or logical school), *nimitta* is the efficient cause, as contrasted with *upadána*, which is the material cause.

In the *Sankhya* (a Hindu school closely related to yoga philosophy) *pradhána* implies the functions of both *nimitta* and *upadana*.

Esoteric philosophy reconciles these systems. The *Vedanta*, as expounded by the *Advaita Vedantists*, is the nearest exponent of this esoteric philosophy.

These *Advaita Vedantists* believe that only the *upadána* (material causes) can be speculated on.

The belief of the *Vaishnavas*, the *Vasishta-dvaita*, (dualists) concerning the ideal in contradistinction to the real—*Parabrahm* in contradistinction to *Isvara*—can find no room in published speculations, since even that ideal is a misnomer, when applied to that which no human reason, even that of an adept, can conceive. (HPB’s statement suggests that these *Vaishnavas* speculate as to the nature of *Parabrahm*, which esoteric philosophy does not do).

2. Where was silence? Where were the ears to sense it? No ! There was neither silence, nor sound (a). Naught save ceaseless, eternal breath (Motion) which knows itself not (b).

(b) To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except *Parabrahm*), to be cognized. Hence the “Eternal Breath which knows itself not.” Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable mover, or the Self-Existing, is the absolute divine Essence. And thus being Absolute Consciousness, and Absolute Motion—to the limited senses of those who describe the indescribable—it is unconsciousness and immoveable-ness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three one. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences. It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call absolute consciousness “unconsciousness,” because it seems to us that it must necessarily be so, just as we call the Absolute, “Darkness,” because to our finite understanding it appears quite impenetrable, yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness. SD1:56

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(b) To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except *Parabrahm*), to be cognized. Hence the “Eternal Breath which knows itself not.” Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable mover, or the Self-Existing, is the absolute divine Essence. And thus being Absolute Consciousness, and Absolute Motion to the limited senses of those who describe this indescribable it is unconsciousness and immoveable-ness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three one. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences. It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call absolute consciousness “unconsciousness,” because it seems to us that it must necessarily be so, just as we call the Absolute, “Darkness,” because to our finite understanding it appears quite impenetrable, yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.

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RULE IX

For Disciples and Initiates: Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed. Rays and Initiations:22

2. Where was silence? Where were the ears to sense it? No ! There was neither silence, nor sound (a). Naught save ceaseless, eternal breath (Motion) which knows itself not (b).

(b) To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except *Parabrahm*), to be cognized. Hence the “Eternal Breath which knows itself not.” Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable mover, or the Self-Existing, is the absolute divine Essence. And thus being Absolute Consciousness, and Absolute Motion to the limited senses of those who describe this indescribable it is unconsciousness and immoveable-ness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three one. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences. It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call absolute consciousness “unconsciousness,” because it seems to us that it must necessarily be so, just as we call the Absolute, “Darkness,” because to our finite understanding it appears quite impenetrable, yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness. SD1:56

STANZA II.

1. Where were the builders, the luminous sons of *Manvantaric* dawn? In the unknown darkness in their *Ah-hi Paranishpanna*. The producers of form from no-form – the root of the world – the *Devamatri* and *Svâbhâvat*, rested in the bliss of non-being.
2. Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.
3. The hour had not yet struck; the ray had not yet flashed into the Germ; the *Matripadma* had not yet swollen.
4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of *Maya*.
5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, *Svâbhâvat*; and *Svâbhâvat* was in darkness.
6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . . SD1:28

3. The hour had not yet struck; the ray had not yet flashed into the germ (a); the *matri-padma* (mother lotus) had not yet swollen (b).*

(a) The ray of the “Ever Darkness” becomes, as it is emitted, a ray of effulgent light or life, and flashes into the “Germ”—the point in the Mundane Egg, represented by matter in its abstract sense. But the term “Point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form “the Germ;” or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible matter.

* An unpoetical term, yet still very graphic. (See footnote to Stanza III.) SD1:57